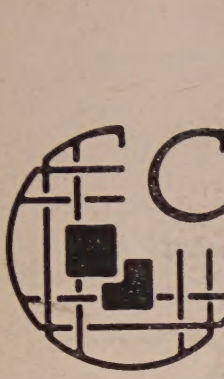

Christian Education Magazine

Educational Association Number

BOARD OF EDUCATION
M. E. CHURCH, SOUTH

MAY • 1927

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1926–27

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1927–28

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Historical

ABOUT twenty years ago the Board of Education of the Methodist Episcopal Church, South, inaugurated the policy of calling together from time to time the educational leaders of the Church for consideration of matters of common interest and for the better promotion of the cause of Christian education. At first these meetings were called "Educational Conventions," and these conventions met at St. Louis in 1907, at Atlanta in 1908, and at Richmond in 1909. Later they were called "Educational Conferences." These conferences met at Montgomery in 1911, at Dallas in 1913, at Nashville in 1914, at Atlanta in 1915, at Birmingham in 1916, and at Lake Junaluska in 1918. Usually, though not always, these conventions were held in connection with the annual meetings of the Board of Education.

These educational conventions and conferences were of unquestioned valuable. But there grew up a conviction that their value could be greatly increased if they were transformed into a permanent and more definite organization. The General Conference of 1918, therefore, authorized the General Conference Board of Education to take steps leading to the organization of an Educational Association "for the purpose of fostering the cause of Christian education among our people in harmony with the educational policy of the Church."

At the Educational Conference held at Lake Junaluska in July, 1918, the Educational Association of the Methodist Episcopal Church, South, was formally organized, as authorized by the General Conference in May of that year, and Dr. C. M. Bishop, then president of Southwestern University, was elected the first president of the Association. The other presidents, in the order elected, have been: Dr. R. E. Blackwell, Randolph-Macon College; Dr. W. P. Few, Trinity College; Dr. A. F. Watkins, Millsaps College; Dr. J. H. Reynolds, Hendrix College; Dr. H. N. Snyder, Wofford College; Dr. Paul Kern, Southern Methodist University; Dr. J. R. Countiss, Grenada College. The president-elect is Rev. G. F. Winfield, president of Lon Morris College, Jacksonville, Tex. He is the first junior college man elected president of the Association.

The membership of the Association consists of all the schools, colleges, and universities of the Methodist Episcopal Church, South, all the Annual Conference Boards of Education, and several *ex-officio* members from the general boards which are engaged in educational work. One representative or more of each institution and each Conference Board may attend the annual meetings of the Association.

During the eight years of its existence the Association has unquestionably demonstrated its usefulness in helping to carry on the forward movement for education inaugurated by the General Conference of 1918. Both the General Secretary of the Board of Education and the Director General of the Christian Education Movement have officially referred to the Association's invaluable service to the carrying on of the educational program of the Church.

At its last meeting, held in Memphis, Tenn., February 8–10, 1927, the general theme of the program was "Unifying the Educational Program of the Church," and the entire educational task of the Church was brought within the scope of the discussions. We are devoting all the space of this issue of the CHRISTIAN EDUCATION MAGAZINE to that meeting of the Association and regret that the size of the magazine will not permit publication of the entire proceedings.

Abstract of Proceedings of the Eighth Annual Meeting, Educational Association, Methodist Episcopal Church, South, Memphis, Tenn.

I. Program

General Theme: "Unifying the Educational Program of the Church"

WEDNESDAY, FEBRUARY 9, 1927

9:30 A.M.—"General Statement of the Entire Educational Task of Our Church." Stonewall Anderson, General Secretary Board of Education.

"The Contribution of the Church College to the Work of the Church." (President's address.) J. R. Countiss, President of Grenada College.

"The Place of the Sunday School in a Unified Educational Program." J. Q. Schisler, General Sunday School Board.

"The Place of the Epworth League in a Unified Educational Program." F. S. Parker, General Secretary Epworth League Board.

"The Place of the Board of Missions in a Unified Educational Program." Mrs. J. W. Downs, Home Department, Board of Missions.

"A Unified Educational Program in the Local Church." J. L. Cuninggim, President Scarritt College for Christian Workers.

General discussion of morning's topics.

2:15 P.M.—"The Place of a School of Theology in a Unified Educational Program." E. D. Soper, Vice President Duke University.

"The Pastors' School in a Unified Educational Program." J. S. French, Holston Conference.

"Departments of Religious Education and Student Work in Both Church and State Institutions in a Unified Educational Program." J. Marvin Culbreth, Board of Education.

"A Unified Program of Ministerial Education for Methodism." Paul B. Kern, Chairman Educational Commission.

"Possibilities of a Unified System of Colleges in a State or in

a Conference Group." D. M. Key, President of Millsaps College.

General discussion of afternoon's topics.

7:30 P.M.—"A Unified Educational Program in Action." William S. Bovard, General Secretary of the Board of Education, M. E. Church.

Round-table discussion.

THURSDAY, FEBRUARY 10, 1927

9:00 A.M.—Methods of Financing the Educational Program of Our Church:

"By the Department of Financial Aid." H. H. Sherman, Board of Education.

"Through the Alumni." J. M. Williams, President of Galloway College.

"By General Campaign Methods." C. C. Selecman, President of Southern Methodist University.

"By Endowment Bonds and Insurance Policies." Ludd M. Spivey, President of Southern College.

"By Financial Campaign Experts." Guy E. Snavely, President of Birmingham-Southern College.

General discussion.

Report and discussion of Committee on Findings.

Business session: Reports of Committees and Departmental Groups. Report of Treasurer. Election of officers.

II. DEPARTMENTAL GROUPS

The Association's constitution provides that its members shall be classified under five Departmental Groups and that there shall be at least one meeting of each group at every regular meeting of the Association. At the 1927 meeting these groups held from one to four meetings on the day preceding the opening session of the Association.

1. *College and University Group.*—The program for this group, prepared by Dr. H. W. Cox, of Emory University, consisted of discussions of questions relating to four general topics as follows: A more careful discrimination in the qualifications of students applying for entrance to our schools and colleges; better methods of stimulating scholarship; should the Church

get better returns from its colleges? and how to meet the financial demands being made upon our colleges. The exchange of ideas between college executives, the comparison of methods used in our various colleges, and the more formal papers which were presented at the meetings of this group were of great value to those present.

2. *Junior College Group.*—At the three meetings of this group a well-balanced program prepared by President C. D. Curtis, Martha Washington College, dealing with questions relating more specifically to junior college problems, was presented. The subjects covered a wide range, from junior college athletics to Bible study in junior colleges. The junior college movement is one of the live questions in American education to-day, and our junior college men are determined to keep in the forefront of the movement.

3. *Religious Education and Training Group.*—Under the guidance of Rev. James W. Workman, student pastor, University of Arkansas, this group held four interesting and instructive meetings. The student and the Church, the Church and the student, campus problems—these were the principal problems to which this group of workers at both Church and State colleges gave so much attention at their departmental meeting in 1927.

4. *Annual Conference Boards of Education Group.*—At its annual meetings this group focuses its thought upon problems which are peculiar to the Annual Conference Boards of Education and the Conference Secretary of Education. In 1927 the general theme was "Making the Conference Boards of Education More Effective," and the program prepared by Dr. Elam F. Dempsey, of the North Georgia Conference, was one of the best ever presented in this group. Undoubtedly those men who represented their Conference Boards at the meeting of the Association this year received from the meetings of their departmental group valuable suggestions which will enable them to increase the effectiveness of the Boards of Education in their respective Conferences.

5. *Secondary Schools Group.*—This group did not hold a separate meeting this year, but a number of our secondary

school men were in attendance and participated in the meetings of the Association as a whole.

III. Findings

1. The report of the Findings Committee, appointed by President Countiss at the opening session of the Association, was adopted as follows:

(1) It is suggested that a Committee on Program be appointed to cooperate with the president-elect so that a more unified association program be made for next year.

(2) General approval is given to the various themes developed by the Board representatives in their papers advocating a more unified program in the educational task of our Church. Commendation is given President J. R. Countiss for his most admirable presidential address on "The Contribution of the Church College to the Work of the Church." We desire also to express our gratitude to Dr. W. S. Bovard for his fine exposition of the unified educational program in operation in the Northern Methodist Church.

(3) We recommend that the Secular Press Bureau at Nashville be financed, as heretofore, by the General Boards without assistance from the educational institutions.

(4) Commendation is given for the work already done by the General Conference Interboard Committee on Curricula for Religious Education in Colleges. It is requested that the work of this committee be included in the topics of next year's program.

(5) It is recommended that there be the utmost coöperation among the colleges of the Church in the development of their complete programs. This would include approval of the suggestion made in Dr. Sherman's address that a Department of Promotion be developed by the General Board of Education.

2. The findings offered by the Conference Boards of Education Group was adopted by the Association as follows:

We, your Committee on Findings, submit the following:

We recommend—

(1) That each Annual Conference Board of Education seek to have the Conference to order observance of *Education Day*.

(2) That each Annual Conference Board of Education have a mid-year meeting at a time best suited therefor.

(3) That there be a uniform method of forming Annual Conference Boards of Education.

(4) That each Annual Conference Board send a representative to this conference and pay expense incident thereto.

(5) That to the General Board of Education be referred the following findings of the group representing *Junior Colleges*, we expressing agreement in principle with said findings:

"Your Committee on Findings wish to recommend:

"(*a*) That the Board of Education be requested to make a study of all our Junior Colleges as to their efficiency in order to ascertain the cost of instruction per literary student, the average monthly salary paid men teachers, women teachers, the amount of literary tuition charged, the amount of free tuition allowed, and the amount of income from (1) endowment (2) Conference assessment.

"(*b*) That it is our opinion that the Junior Colleges of our Church amply justify the Annual Conferences in seeing to it that every one of those schools has a minimum annual income above tuition and fees of at least $10,000 for running expense. This amount has been set as the minimum by the American Association of Junior Colleges and by most of the accrediting agencies.

"(*c*) We urge that a Church-wide campaign be conducted by the Board of Education with a view to bringing the various Conference assessments for Junior Colleges up to this minumum support.

"The average assessment for a Junior College at present seems to be about $6,500, and in many instances this amount must be used for paying interest and reducing indebtedness."

IV. Reports and Resolutions

1. *Report of College and University Group.*—This report was presented for record and is as follows:

The College and University Section of the Methodist Educational Association, in their annual session, gave special attention to four important subjects in the field of higher education—improving the qualification of entering students, methods of stimulating scholarship in college and university, the obligations of service to the Church, and means of meeting increasing financial demands. Out of the discussions of these subjects were developed the conviction (1) that each institution must continue in the effort to answer and apply various methods, both new and old, for determining the fitness of students to meet in preparation, capacity, and character the requirements of a modern college; (2) that a new emphasis must be laid upon the worth and dignity of scholarship, and special experiments must be constantly made to effect this end—honor courses, examinations in major subjects, sectioning of classes on the basis of ability, and improved methods of instruction; (3) that the college must study itself afresh with the view of meeting more fully and definitely its obligations to give richer intellectual and spiritual returns to the Church to which it belongs; and (4) that with the end of the Christian Education Movement, every financial resource of the Church must be developed in

order that these institutions that have served so greatly the Church in the past may be equipped to render in a more effective way a larger service to-day and to-morrow.

2. *Resolution.*—By the adoption of the following resolution the Association went on record as opposing all legislation that would interfere with the proper teaching of scientific subjects in American colleges:

We, the members of the Educational Association of the Methodist Episcopal Church, South, in session at Memphis, Tenn., February 10, 1927, hereby put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges.

Whether or not we have been in position to form opinions on current scientific theories or whatever opinions we may have formed on these subjects, in any case, we are opposed to such legislation because we believe it will be futile and can serve no good purpose.

V. Financial

To meet the expenses of the Association a biennial membership fee of six dollars is paid by each institution and by each Board of Education having membership in the Association.

The treasurer's report for the year ending February 10, 1927, was as follows:

To the Educational Association of the Methodist Episcopal Church, South, in session at Memphis, Tenn. February 9, 10, 1927:

As Treasurer of your Association, I am making the following report of receipts and disbursements for the year February 8, 1926, to February 10, 1927:

Receipts

1926			
Feb. 8.	Balance on hand	$1,107	85
Sept. 13.	Sparks College	6	00
Nov. 29.	Cumberland Mountain School	6	00
Nov. 29.	Logan College	6	00
Nov. 29.	Sue Bennett Memorial School	6	00
Nov. 30.	La Grange College	6	00
Dec. 1.	Randolph-Macon Academy, Bedford	6	00
Dec. 1.	Galloway College	6	00
Dec. 1.	Rutherford College	6	00
Dec. 1.	Whitworth College	6	00
Dec. 1.	Wesleyan College	6	00
Dec. 1.	Woman's College of Alabama	6	00
Dec. 1.	Randolph-Macon Institute	6	00
Dec. 1.	Ferrum Training School	6	00

1926

Dec.	1.	John C. C. Mayo College	$ 6 00
Dec.	2.	Fulsom Training School	6 00
Dec.	2.	Vashti Industrial School	6 00
Dec.	2.	Emory University	6 00
Dec.	2.	Randolph-Macon Woman's College	6 00
Dec.	2.	Randolph-Macon Academy, Front Royal	6 00
Dec.	2.	Clarendon College	6 00
Dec.	2.	Meridian College	6 00
Dec.	2.	Brevard Institute	6 00
Dec.	2.	Young Harris College	6 00
Dec.	3.	Central College	6 00
Dec.	3.	Holding Institute	6 00
Dec.	3.	Martin College	6 00
Dec.	3.	Lander College	6 00
Dec.	3.	St. Louis Conference Board of Education	6 00
Dec.	3.	Kentucky Wesleyan College	6 00
Dec.	4.	Henderson Brown College	6 00
Dec.	4.	Wofford College	6 00
Dec.	4.	Millsaps College	6 00
Dec.	4.	Blackstone College	6 00
Dec.	4.	Randolph-Macon College	6 00
Dec.	6.	Reinhardt College	6 00
Dec.	6.	Downing Industrial School	6 00
Dec.	6.	Hendrix College	6 00
Dec.	6.	Emory and Henry College	6 00
Dec.	6.	School of Theology of Southern Methodist University.	6 00
Dec.	6.	McMurry College	6 00
Dec.	7.	North Alabama Conference Board of Education	6 00
Dec.	9.	Southern Methodist University	6 00
Dec.	9.	Morris Harvey College	6 00
Dec.	10.	Southwestern University	6 00
Dec.	10.	South Georgia College	6 00
Dec.	10.	Northwest Alabama High School	6 00
Dec.	11.	Duke University	6 00
Dec.	11.	Mansfield College	6 00
Dec.	13.	Martha Washington College	6 00
Dec.	13.	Greensboro College	6 00
Dec.	14.	Emory University Academy	6 00
Dec.	17.	Texas Woman's College	6 00
Dec.	18.	Scarritt College	6 00
Dec.	22.	Lambuth College	6 00
Dec.	23.	Athens College	6 00
Dec.	28.	Louisiana Conference Board of Education	6 00
Dec.	29.	Florida Conference Board of Education	6 00
Dec.	29.	Western Virginia Conference Board of Education	6 00
Dec.	30.	West Oklahoma Conference Board of Education	6 00

1927		
Jan. 3.	Mississippi Conference Board of Education	$ 6 00
Jan. 3.	North Mississippi Conference Board of Education	6 00
Jan. 3.	Central Texas Conference Board of Education	6 00
Jan. 5.	Upper South Carolina Conf. Board of Education	6 00
Jan. 6.	Memphis Conference Board of Education	6 00
Jan. 6.	Lon Morris College	6 00
Jan. 7.	Baltimore Conference Board of Education	6 00
Jan. 7.	Virginia Conference Board of Education	6 00
Jan. 10.	Louisburg College	6 00
Jan. 10.	Centenary College of Louisiana	6 00
Jan. 10.	North Georgie Conference Board of Education	6 00
Jan. 10.	Missouri Conference Board of Education	6 00
Jan. 12.	Northwest Texas Conference Board of Education	6 00
Jan. 13.	Davenport College	6 00
Jan. 14.	Grenada College	6 00
Jan. 17.	Southwest Missouri Conference Board of Education	6 00
Jan. 18.	Westmoorland College	6 00
Jan. 19.	Alabama Conference Board of Education	6 00
Jan. 21.	Holston Conference Board of Education	6 00
Jan. 22.	Weatherford College	6 00
Jan. 22.	South Carolina Conference Board of Education	6 00
Jan. 22.	South Georgia Conference Board of Education	6 00
Jan. 26.	North Arkansas Conference Board of Education	6 00
Jan. 28.	Kentucky Conference Board of Education	6 00
Jan. 31.	Western North Carolina Conf. Board of Education	6 00
Feb. 4.	Carlisle School	6 00
Feb. 5.	Little Rock Conference Board of Education	6 00
Feb. 12.	Andrew College	6 00
Feb. 12.	Sloan-Hendrix Academy	6 00
Feb. 12.	Hiwassee College	6 00
Feb. 12.	Birmingham-Southern College	6 00
Feb. 12.	Texas Conference Board of Education	6 00
	Interest on savings account	45 72
		$1,699 57

DISBURSEMENTS

Postage and telegrams	$ 14 16
Printing programs	44 10
Multigraphing	1 70
Expense incurred by president	5 50
Travel expense of Dr. Bovard	20 00
	$ 85 46
Balance on hand February 10, 1927	1,614 11
	$1,699 57

Respectfully submitted.

W. E. HOGAN, *Treasurer.*

*The Contribution of the Church College to the Work of the Church**

J. R. COUNTISS, GRENADA COLLEGE

THE Church has invested in her colleges many millions of dollars in costly buildings and large endowments, which have been committed, presumably, to her choicest servants and ripest scholars. Into the hands of these men she has intrusted the care and training of those who are to be the future leaders in all Christian work. What return may the Church rightfully expect from this investment?

The primary end of the Church college, as of others, is education—honest, sound, accurate, thorough. Slipshod work is never Christian, though it be wrought in the name of a Church, baptized by bishops, and blessed by popes. Sanctification is no substitute for study, either with the Lord or with the Southern Association of Colleges. A college should be more than a glorified academy; yet it should not ape a university by bodily copying courses from its curriculum, as some secondary schools called colleges have been known to do. There is no more place for a nominal college than for a nominal Christian. Thanks to our better standardizing agencies, that type is well on the way to extinction. A youth has but one chance to become educated, and there is no graver form of dishonesty than to rob him of that one chance by putting him through a jumble of misfit courses under incompetent instructors and then crowning his ignorance with a degree and awarding his incompetence with a diploma. Whatever else it may do, the Church college should educate at least those whom it honors with degrees. Church colleges are meeting the demands of independent standardizing agents, and their graduates rank with the best in the fields of graduate study, usually exhibiting the superior quality of handmade work as compared with the deadly uniformity of the machine product. President Charles G. Doney, of Williamette University, states that, "on the basis of representation in 'Who's Who,' the distinguished graduates from Christian colleges are three times as numerous as graduates from large

*Presidential address delivered before the Educational Association at Memphis, Tenn., February 9, 1927.

non-Christian schools." No doubt their small size is a factor in this remarkable record of Church colleges second only to their sound Christian character. Elihu Root has said: "I believe that the American boy has a better chance for education for making a true success of his life in a college of not more than three hundred students." It is my own conviction that both apostasy and disaster attend ambition for bigness. The overcrowding of colleges is assuredly fatal, but the crushing of small competitors is as thoroughly criminal in the educational as in the business world. The minimum limit for a college is not in its enrollment, but in its equipment for service. Though usually small in size and hampered for lack of resources, the Church colleges are making a noble contribution to adequate and worthy education, even when judged solely by technical results.

Church colleges should give *Christian* education. They should be definitely evangelical without being too ardently evangelistic. A revival atmosphere may be redolent with sacred memories, but it is hardly conducive to accurate scholarship, nor is it considered the best type of preparation for midterm examinations. In their struggle for protective coloring, perhaps as many schools have camouflaged themselves with the garb of piety as with the gown of scholarship. Double daily chapel and multiplied prayer meetings may impress the parents while destroying genuine religious interest in the students. There is a time to work and a time to pray. Happy is the man who combines both in due measure. A recent survey of Methodist colleges indicates considerable stress on numerous religious meetings, but leaves doubt at some points as to how far piety is instilled through work faithfully performed, how far faith is fortified with knowledge, or to what extent worship is supplemented by actual Christian service. If we censure the State college for giving education without religion, dare we attempt to give religion without education? It is certain that State schools sometimes give Christian education; can we be equally certain that Church colleges never give education that is not Christian? Religion and life cannot be divorced, nor should religion and education be separated. While there is no Christian chemistry nor pious psychology, there is a Christian attitude toward all life and all subjects. We must have

hours for worship, coupled with weeks of patient study, of kindly living with our fellow students, and of fair play with competing athletic teams. In both faculty and students there must be a thorough blending of deeply spiritual life with all campus and classroom activities. An ounce of religious experience is worth a ton of religio-psychoanalysis. There is no place on the earth for religious make-believe, least of all in the Christian college.

The national need of sound Christian education has been emphasized by the following utterances of distinguished men:

President Coolidge has said: "We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more religion."

Ex-President Hadley, of Yale: "To produce character education must call to her assistance religion."

Theodore Roosevelt, most typical American, said: "To educate a man in mind and not in morals is to educate a menace to society."

Herbert Spencer: "To educate the reason without educating the desire is like placing a repeating rifle in the hands of a savage."

Dr. George Albert Coe: "To receive no religious impression at all is exactly equivalent to receiving an impression that religion does not matter."

Roger Babson: "The need of the hour is not more factories nor materials, not more railroads nor steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus."

The survey referred to indicates altogether a most wholesome appreciation of religious values and a serious and honest purpose to make our colleges soundly and thoroughly Christian. Almost uniformly, their faculties are composed entirely of active Christians. In every case, the student body is overwhelmingly Christian in profession, in some instances reaching one hundred per cent. These conditions give the Church college a tremendous advantage. Its work is not so much a matter of convincing skeptics or of converting sinners as of training and

developing the Christian life of those who have come from our best homes with the best preliminary training our country affords. The homogeneity of its students and patrons saves it from many of the problems that perplex the State college taking any vital interest in the religious welfare of its students. The Church college ought to be Christian and *is* Christian, in fact and in name.

It is fashionable now, as always, to glory in the efficiency and piety of the old-time college. Our memories of *Alma Mater* are probably on a parity with our recollections of mother's cooking and most of us have indigestion both intellectual and physical. We still see the old faculty through the eyes of unsophisticated youth and esteem them giants. We are not impressed by doctors of philosophy to-day: we have passed the impressionable age. They are but boys whom we knew in college, boys whose grades we perhaps excelled, boys whose pranks we remember and whose foibles we cannot forget. We wish our sons might sit under the marvelous men of our student days, study as hard as we studied, and make such records as we made! So we say; but who knows a college not better manned, better equipped, in every way better fulfilling its task than it was twenty-five years ago? And who would patronize his *Alma Mater* had it the same faculty, curriculum, and equipment it had in his student days?

The Church colleges are to-day giving better education and more Christian education than ever before. They more nearly meet the ideals of their founders. Ten years ago, our Methodist colleges do not seem to have offered a course in religious education. The usual one-hour course in freshman Bible was neither studied nor taught more thoroughly than the lesson in a fairly good Sunday school class to-day. The student acquired no definite knowledge of the Bible as to its history, content, or purpose. Now there is not perhaps a standard college in our Church without a full-time professor of Bible and religious education. In most of them, twelve semester hours are required for graduation, and a full major may be taken if desired. In every respect, these courses are on a parity with other courses given. Ten years ago, our graduates went forth as ignorant of how to teach a Sunday school as of how to teach cooking. They

had seen it done, no more. To-day, not only is technical training given, but there is actual practice in many of our schools. Our junior colleges and secondary schools also offer courses in Bible and in kindred subjects. Students take larger part than ever in all campus activities, participating in chapel services, in Sunday school, and even in college discipline. To be sure, their work is not ideal, nor was it so when the faculty alone was responsible. Regardless of their critics, the youth of to-day is neither indifferent to nor opposed to religion. Their interest in scholastic theology is *nil*, but their interest in the study of the Bible is as keen as that for any other part of their course. It makes the old, old appeal, and the fact that seventy-five hundred youth volunteered for life service in the Education Movement is a tribute to their devotion to true religion as well as to the efficiency and fidelity of the colleges having many of them in charge. The record is in tragic contrast with that of the adults who pledged money—volunteers, one hundred and fifty per cent; money pledged, fifty per cent. When we provide means for the support of less than one-third of our potential workers, have we a right to comment on the worldliness of youth? Shall we continue to express surprise if youth outruns age and the elders are outdistanced in the pursuit of money, or of pleasure and lust?

It is easy and popular to describe Church colleges as agnostic, atheistic hot-beds of heresy. Such charges are due either to malice or ignorance or both. By no means the least contribution to the Church college is its conservatism. It has preserved the glorious heritage of faith and fact, of history and ideals, received from the fathers. Fewer radicals get into college professorship than into any other group of similar size and influence on earth. There is little to attract them and nothing to hold them. No administrator wishes to be disturbed by them or to stand sponsor for their antics. Far from being radical, colleges are likely to lean unconsciously toward those conservative, established ideas that obtain in society, especially among rich benefactors—or possible benefactors—and, most especially in the Church. The teacher is as unlikely to antagonize the accepted standards and faith of society as is the minister to give deliberate offense to his flock. College men are careful

not to cripple or kill the institutions to which they have given the very blood of their hearts. Yet with manly courage they stand for academic freedom, striving ever to teach, regardless of the whims and fads of popular opinions. It is rare to find an educator boasting either his piety or his heresy. As I know them, they are modest, reverent, devout, peaceable. It is the business of a scholar to look at all sides of a question. Possibly the college man is called a heretic because he is not a partisan, not ready to tear his hair in behalf of some petty opinion whose supporter has mistaken it for the whole universe of truth; not to become his disciple is rank heresy, not to say crime. Only the civil law prevents starting a new inquisition on the spot.

Methodist institutions recently received an impertinent questionnaire from a group who never belonged to the Methodist Church nor believed its doctrine. Yet they make dire threats against those who fail to enlist under their banner or who refuse their shibboleth. The pity is that college men are so much engrossed in teaching the well-established truths that they have too little time for investigation, however fascinating the prospect of some new discovery. Much of the so-called faith reported as lost in college was never more than superstition. Some men fight for the "faith of the fathers" because they have none of their own. Professing to believe the Bible from cover to cover, they practice it never, never. One's claim to salvation should have better foundation than the unction with which he can say, "Lord, Lord," or the ardor with which he can call down fire from heaven on those who refuse to entertain his vagaries. Denunciation is comparatively safe, the accused usually being attacked from long distance. The local college—"Our College"—is always sound both in curriculum and faculty, "so different from those of other sections." Only other people's children are bad. "O wad some power the Giftie gie us to see oursels as ithers see us!"

All education is a process of sifting, and by the time a candidate has passed university courses and professors he is likely to be too dry rather than too fresh. Conformity, not dissent, is the deadly enemy of scholarship. College men are earnestly and honestly solicitous for the religious welfare of their students, and most of them would suffer the loss of hand or eye rather

than corrupt the faith of youth. They are loyal sons of learning and faithful devotees of truth. They live in the lives of their students, and many of them are full worthy to live forever. Doctrines and creeds are safe not because some ignoramus believes they are essential to salvation, but because some sane, devout, conservative professor is teaching them to youth of the country, both in their biblical background and in their historical setting. As for the Bible, well, it is safe unless partisan props placed about it obscure both its history and its meaning. The fact that the educational world has been so slow to change is convincing evidence of the conservative influence of educators. The conservative South, where Church colleges are most influential, is full and sufficient answer to the charge that our educators are radical. The orthodox ministry of the Southern Churches is answer to those who charge our colleges with heresy. In ages to come, when our children's children sing "Faith of Our Fathers," let it be known that with the fidelity of apostles and with courage of martyrs Christian educators have preserved that faith and enabled their pupils to give reason for holding it.

The Church college combines conservatism and progress in an unusual degree. Holding fast to established truth, they endeavor to be progressive, to keep abreast of the best thought and of the worthiest movements of the times. Lacking the means, if not the desire, for large experiment in untried fields, they seek to instruct their students in university laboratories and in connection with the great foundations and industries of the nation. How far they have been progressive, comparison of their curricula to-day with those of twenty-five years ago will show. It is not merely the fashion for professors to keep up to date by pursuing their studies, but it is a demand of those in charge of college administration. Such study is both a matter of professional pride and an economic necessity. Not only do our educators strive to keep abreast of the world's progress, but they are our leading contributors to research and progress. If they be accused of too much interest in the newer knowledge, we have but to ask what they could do either in science or religion with the texts of half century ago? What curriculum of religious education could be built on that foundation? It may be sound theology, but what of its practical application to

the life and problems of to-day? What could one skilled only in its lore do with a modern Sunday school, for instance? Wherein would it touch our great national, social, and economic problems? Our colleges are at once soundly conservative and sanely progressive.

One of the great contributions of the colleges to the Church is found in the character of their faculties, themselves the product of the colleges in which they teach. In their personal character and ideals, they rank with the best I have known. They do their work honestly and conscientiously, regardless of honors, applause, or pecuniary reward. They are not shirkers or part-time workers. Rising year in and year out by the college bell they report to duty with the regularity of an employee punching the time clock. Regardless of the stipend received, they burn the midnight oil in preparation for the coming day, bear on their hearts the burden of caring for irresponsible youth, deny themselves and their families every luxury that they may spend their summers in advanced study for the benefit of their students. Few of them are place seekers; few are sensationalists; few are jealous of the success or honors coming to others. Let those who criticize think how few have been unfaithful to trust reposed; how few have taken a penny from the millions passing through their hands; how few have been brought before the bar of State or Church for misdemeanor; how few have had broken homes; how few have been embroiled in even whispered scandal, though often placed where gossip might most readily find occasion to loose unholy tongue. I do not flatter. They have done no more than their duty. When the Church counts up her treasures, let her accord rightful place to a group whose aristocracy of character cannot be called in question and whose value to the youth of America is more priceless than rubies.

The life and character of these scholarly men of God is the most incontrovertible Christian apologetic. The skeptic would blight the faith of youth with a sneer at the ignorance and superstition of Christians. So long as youth sits at the feet of such men, the arrows of skepticism fall harmless at their feet. They are confident that their teachers know both science and God, and earth has no holier trysting place than where youth thus meets age, where ignorance meets wisdom and doubt yields

to faith. Only eternity can disclose the battles won, the doubts resolved, and the inspiration given in quiet conferences between professor and student. Some of us doubtless recall an evening visit as fertile and fateful as that of Nicodemus to the Master, when we were led into a new life—verily born again. The faith of an unlettered man may be beautifully childish, but we must more admire the childlike faith of the master scholar. The world needs both; let neither scorn the other.

Church colleges have given us eighty-five per cent of our missionaries, and these trained workers have been an invaluable aid in world evangelism. The beggar class in pagan lands may accept from the untrained missionary a nominal religion with his dole of bread, but there is little chance that he will assimilate the religion and no chance at all that he will become an evangel to the upper castes which he cannot touch, much less teach. The missionary educator both reaches and teaches the upper classes, who assimilate religion with their education and become earnest and effective evangels of the truth to those who can both lead and lift. Robert Speer has said that "education is absolutely indispensable as an evangelistic agency." Only under trained native leaders can any mission continue to exist, much less to flourish.

The day of the uneducated exhorter, noble and useful as he was, has passed. The backwoods circuit must be manned by college-trained men if the complex Church program is to be carried out and if the best youth of these fields are to be held to Christianity. Ninety-three per cent of our college-bred ministers have received their training in Church colleges, and that percentage will be increased as the higher standards set by the recent General Conference are enforced. The gospel treasure must ever be carried in earthen vessels, but the children of the world provide vessels of porcelain and finest china for their treasures. Shall the children of light be less wise? The old oaken bucket may hold a satisfying draught, but more people will choose to slake their thirst at the sanitary fountain. The untrained exhorter may bring conviction for sin, but the college-bred man is fitted to give a larger instruction in righteousness.

Southern Methodism is leading the world in training her Sunday school workers, having given forty-four thousand credits last year as compared with sixteen thousand by the Methodist Episcopal Church, her nearest competitor. More than twenty-five per cent of these credits were taken by students in our own colleges, though probably not five per cent of our Sunday school teachers are enrolled as college students. If the Sunday school is to be worth while, its teachers must be equipped for their work, and no agency is so well prepared to train them as are our own colleges. Fifty-six of our colleges are coöperating with the Sunday School Board in this field. These colleges receive one per cent of our membership and train more than thirty per cent of our leaders, aside from ministers, missionaries, and other full-time workers.

I had planned to incorporate in this address rather complete statistics of the results of Christian education. After reading reports from more than sixty of our schools, I was impressed with the modesty of the executives who decline to reckon their work by statistics. Few seem to have taken time to count the number of missionaries, ministers, and other Christian workers giving full-time service, much less have they attempted to write down that far larger number who have gone out to render voluntary service in obscure ways in unknown fields. If from farm and home, from shop and office, we could gather the record of men and women won for Christ and trained for service in our colleges, we should have a chronicle of achievement that would set the drums beating on every campus and bring a glow of satisfaction to many a worn and weary teacher. Time fails to tell how Church colleges have trained bishops, college presidents, general secretaries, ministers, authors, editors, Sunday school workers, social workers, directors of religious education, leaders in mission study and organization, workers in the Epworth League, laymen and laywomen, ready with consecrated hearts and trained hands for every activity known to the Church. The influence of the campus has reached the uttermost limit of Christian frontiers. The schoolmasters have fashioned and molded the life of the Church in such fashion that the sun never sets on their labors and there is no vacation wherein they do not continue to teach and inspire.

*The Place of a School of Theology in a Unified Educational Program**

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THE school of theology can only have a place among the educational agencies of the Church if it meets a real need. I ask you first, then, to consider the nature and intensity of the need which makes the work of the school of theology necessary. (I use interchangeably the terms school of theology, school of religion, divinity school, and theological seminary.) It may be stated very succinctly; it is the need of an adequately trained ministry in our Churches. The school of theology has from the beginning been asked to furnish trained missionaries, and to-day there is a demand that it also train religious work directors. I wish, however, in this paper to keep the emphasis on the need of an adequately trained ministry for our Churches.

In order to bring the need as quickly as possible to our attention, I beg your indulgence as I quote from my own words, which were spoken at the formal opening of the School of Religion at Duke University, November 9, 1926.

> Coming now directly to the work of the School of Religion, the question may be asked, Why is this period of specialization necessary? What should a school of religion be expected to do for its students? . . . I think first of the wide and increasing spread of education. We live in a changing intellectual atmosphere, very different even from that of our grandparents. Our people are becoming far more widely informed. The demand for many kinds of schools, all the way from the kindergarten to the professional school and the university, is most insistent. There is at the same time a wider educational process at work. Our homes are being invaded by periodicals and books, good, bad, and indifferent. There are men and women in most of our communities who can measure weapons with the minister in knowledge and intellectual attainment. The minister must be more of a student than ever if he is to be able to lead his people and be worthy of their confidence, as one who in the midst of the surging intellectual life of the day knows where he is, understands where he is going, and can lead his people into a safe haven.
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> There is a persistent attack being made in our day on Christian morality and the whole structure of Christian teaching. The loose views concerning

*Paper read before the Educational Association at Memphis, Tenn., February 9, 1927.

marriage and divorce are but one though serious feature of a confusing moral situation. This challenge can never be met by exhortation, or even by setting a good example. It is only by understanding that there can be any helpful relationship between the minister and his people when questions such as these are raised.

There may be those who will at once declare that the chief difficulty is one of indifference and not of intelligent opposition to this or that feature of the Christian system. Undoubtedly this is true, but when that statement has been made little light has been shed on the subject. What is the nature of the indifference? What is its cause? What are the almost unconscious impulses and motives which actuate it? Without attempting to answer these questions fully, I believe we can say this much at once, that religion, as they see it, is not vital. It does not deal with the problem which they are actually confronting. It does not seem to have a message which touches them where they live. Its doctrines are foreign and strange. Its vocabulary is stilted and musty. Its objectives are not alluring and desirable. Undoubtedly to-day, as has always been true in the past, sin is taking its toll and creating many of the conditions which we deplore. But this does not cover all that may be said. There are many men and women who are sincere and really anxious for some interpretation of life in which they can rest, who are adrift and do not know where they are. They will not be won back by hackneyed phrases. The guidance which they desire must be vital. They have a craving for reality. Have we a message which can be made as real for such men in our age as Christianity has had in former ages when it has saved the world from despair and even from destruction?

We find ourselves at the present time in the midst of theological controversies which are causing a most unfortunate rupture in our Church life. Their chief characteristic in my mind is superficiality. Much time and energy is little better than wasted by quarreling over questions of secondary importance. I can find no worthy method of dealing with this sore situation save in an adequately prepared leadership, both in pulpit and in pew. Just as soon as one penetrates into the meaning of religion and the true significance of Christianity, a new perspective is attained and one begins to devote his attention to the things which really matter instead of those which would make little difference if settled one way or the other. Let us remember that there are questions which really matter, and that it makes a real difference which way they are settled. Christianity at its best has a certain doctrinal rigidity without which it would gradually cease to exist among men. . . . We are not contending, then, for a doctrineless Christianity, but for a Christianity whose doctrines are really significant, which have made Christianity what it is, and which, if they should disappear, would take away from Christianity any reason for its continued existence.

Our religion is at one of its periods of testing. . . . Can Christianity live in a world of science? If so, it is perfectly inevitable that we must

come to terms with it, and this can only be achieved on the basis of understanding.

I do not mean for one moment to indicate that I believe every minister can be a specialist in science, and a specialist in all the intricacies of Church history, or even a specalist in Christian doctrine. What I do mean is that every minister who is to interpret Christianity to his people must be intelligently sympathetic with what is taking place in the world. Only thus can he win and hold the confidence of his young people; only thus can he give the interpretation which will put them on their feet and give them standing room mentally as well as spiritually in their endeavor to secure a working philosophy of life.

Do we realize that the very future of our religion depends upon the answers we give to these questions? The answer comes that "the man on the street" and "the average Church member" is not confronted with these questions. Let us be very careful here. There is no man but that realizes that things are not just right; he knows that things are not as they were. He sees that something is wrong, and he is uncomfortable. He wants an interpretation which will give him confidence. Who can give it? Again the answer is, only those who have themselves paid the price and are able to see their way and can with intelligent confidence lead their people into the new age. Very clearly, then, a school of religion must be a place where all these problems can be faced fairly. Obscurantism is a pernicious influence. Open-mindedness is essential if we are to meet the situation and deal with it in a worthy fashion.

This is a very short statement indeed, but I believe it brings the need of theological training to our consideration, and in no other way is it possible to place the school of religion satisfactorily in a unified program of education for the Church.

I now raise a question which brings the whole matter which this conference is considering immediately into view. Why should we have a school of religion or theological seminary as a distinct feature of our educational program? Why is it not possible for all the work to be done in college as a part of the regular four-year curriculum? This is no idle question. The attempt has been made frequently to meet the need in this way. I know of no institution in which it has had so extensive or so successful a trial as in Duke University, rather, in old Trinity College.

The catalogues of two years ago will show that many of the courses which are given in a school of religion are to be found listed under the Department of Religious Training. There

were not only a variety of courses in Bible, but also courses in Religious Education, the Psychology of Religion, Church Administration, Homiletics, Christian Doctrine, Comparative Religion, Christian Missions, and the Greek New Testament. By taking these courses during the four years spent in college a student might receive his bachelor's degree with as many as thirty semester hours, or one whole year's work credit, in religious subjects. But more than this was provided; if there were students who felt the need of more instruction they might remain in the institution one more year and at the end of that period receive another, the master's degree.

I am sure we will all agree that this plan is infinitely better than no college and no theological education at all, and very much better than taking the work outlined in the Conference Course of Study. It meant doing the work (1) in the atmosphere of study, (2) held down to definite tasks, (3) under trained instructors, and (4) with others like-minded with himself. These are among the essential elements of an education which can only be provided in an institution and which are sadly wanting in all correspondence courses, no matter how well they may be provided with an excellent scholar at the other end of the line.

This was the plan at Trinity College and in other institutions for many years. The significant question is: Why did we make a change and come out for a full-fledged graduate school of religion, providing a three-year course of study after the securing of the bachelor's degree? I speak of a full-fledged graduate school of religion; yet that is scarcely true, for practically all seminaries offer to give credit for some work taken in college. This makes possible a shortening of the seminary course. If a person comes with thirty semester hours, his work may be cut down from three to two years. The tendency at the present time, however, is to give credit for fewer hours so that a student coming to a seminary shall have to take at least two and one-half years of work in the seminary to complete the ninety semester hours which are usually designated as necessary to complete the course.

But with all that there is an essential difference between the seminary and the department of religion in an arts college.

In the college a man takes religion as a part of the work required for graduation. The work of the seminary, on the other hand, is over and above the work which is required for the bachelor of arts degree. The answer to the question asked a few minutes ago now becomes quite evident: A minister needs all the training in general culture which the liberal arts college offers, but in addition the needs of the ministry are so great that it would not be right to allow him to go out into this important field of service without receiving special professional training for his particular task. His usefulness in all likelihood would be seriously curtailed were he not to take this extra training in addition to the work which he pursued in college.

Another question, then, emerges: If the work of the seminary is so important, why is it necessary for a prospective minister to spend the four years in college before he takes up his specifie preparation for his life work? I think I can answer this question again by quoting, as I did before, from words spoken else where:

> Students who come to Durham for ministerial training who are not college graduates are not sent elsewhere, but are directed and urged to become students in the college, complete their undergraduate work, and secure the bachelor's degree. . . . Has any man the right to stand before eager men and women to-day and attempt to interpret Christianity who has not taken courses and done laboratory work in biology, geology, chemistry, or other of the sciences? Who would dare, if he knew all that was involved, to attempt to make Christianity intelligible who has not become familiar with the history of civilization, the various theories of government and economics, and with human society and the varied relations in which men and women find themselves? Should anyone be permitted to deal with the delicate organism of the human mind and heart who has not given himself to exacting study in psychology? I might go on and speak of the need of an acquaintance with the great thinkers whose debtors we are, whether we are conscious of the debt or not, and of the world of creative literature, but enough has been passed in review to give point to the need of a very wide scope of preparation, which can only be secured in college and upon which as a foundation the trained minister's further preparation must rest.
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> So important are these studies for the ministers that one of the strongest arguments for special postgraduate theological education is that while he is in college he may devote himself entirely to these broad-cultural studies. Later he can concentrate his attention on special theological studies in the graduate school of religion. We are frank to say that if it

came to a choice between a college course and no special theological training and specialization in theology without a foundation in cultural studies we would without hesitation send a man to college and not to a divinity school. But few men are compelled to make that choice to-day, if they are directed wisely in their teens, or even their early twenties. He may cast his vote for both a college and a seminary course, and thus be far better prepared for his work as a Christian minister.

I now come to still another problem which confronts the educator who is attempting the task of unifying the educational program of the Church so far as educational institutions are concerned. I have reference to the relation of the bachelor of divinity degree and the master of arts and the doctor of philosophy degrees. This brings up the question of the relation of the school of religion and what is now designated the graduate school in our universities. In practical administration this is one of the most difficult of the problems which we face. The master's degree in particular is a kind of thorn in the flesh of the administrator who is helping to plan the work of a theological student for his own best interests and that of the work which he is to enter. The reason why the question is so difficult is that many students are sincerely desirous of securing a master's degree and some even look forward with fond hopes of attaining the doctorate. Sometimes this desire is unaccompanied with any careful thought as to which line of study will be best for the work of the ministry.

The object of the graduate schools in our universities is to provide work which shall train students in research. It is in the nature of the case more or less a narrowing process, giving more and more attention as the months pass to a single field of study. In one of our better universities, a good student will really learn how to do scientific research in his chosen subject. He may become a real scholar and be able on the basis of this training to write articles and books, and thus make a contribution to the world of thought. But when this has been said the question arises: Is this the kind of training which is best fitted for the training of a minister to do his work effectively?

It is even being questioned with reference to the teaching profession whether the methods of research which lead to the master's and doctor's degrees are providing the kind of men and

women colleges need in their contact with the young men and women who are sent to them to secure their education. Many protests are being made, one of which has recently been voiced by the Board of Education of the Northern Baptist Convention. The complaint is that the universities are not sending to the Baptist colleges men who can teach. The young men who are being turned out with the higher degrees may be excellent scholars, but they are likely not to prove to be successful teachers.

When we turn to the work of the ministry, it is even more evident that a man's success in the ministry may be achieved as much in spite of his work for the doctorate as because of it. Those of us who are giving ourselves to the training of the ministry sincerely believe this to be the case. The doctorate should be the aim of those who go into the teaching profession, but in only a few cases will the man who expects to be a minister be profited as much by securing this degree as by taking the three-year course in the seminary and receiving the bachelor of divinity degree. Of course there is a serious incongruity here. In many of our institutions it is quite possible for a student to receive a master's degree in one year and a doctor's degree in three or possibly four years, and yet who can only secure a bachelor's degree if he goes to the seminary and takes the regular course of three years. There is an almost insane desire for degrees on the part of certain students, and as a compromise many of our institutions are attempting to make it possible for a theological student to take a master's degree and a bachelor of divinity degree in the three years of his theological course. It is a compromise at best, but it is one which most of the institutions feel it necessary to make.

May I voice a fear that there is a misconception at a place of signal importance in our Christian work in America? Many would be willing to agree that a highly trained ministry is essential when that is to be a teaching ministry. But there is a strong temptation to speak differently when the evangelistic ministry is being considered. I must not at this time attempt to discuss the difference, if there be any, between the two kinds of ministry. I may say in passing that in my mind they

are by right and ought to be one, or at most, different aspects of the one task of those doing Christian work.

But suppose we do allow the present unfortunate division to exist in our minds, my plea would be that the evangelist needs as careful training as the teacher. Has he a less delicate or less difficult task? If the teacher needs psychology, for illustration, and we all agree that he does, I am inclined to believe that the evangelist also needs psychology, but that he needs it even more. Is there danger that in such study the spontaneity of the evangelist will evaporate? If that is the result of attendance in a modern theological seminary which is being conducted on sound lines, I am led to feel that that kind of spontaneity amounts to very little. Was it true in the case of John Wesley and George Whitefield? They were most highly trained, but both of them were great evangelists. My plea, then, is that we shall not take it for granted that while only trained men can teach, anyone can be an evangelist. This is the danger of the short-time superficial Bible schools which are scattered over the country.

How little we have done to train evangelists. Repeated requests came to me last summer at Lake Junaluska from one of our Methodist pastor-evangelists asking what he ought to do in the conduct of his evangelistic work. I kept putting him off from time to time because I knew so little what to say in answer to his question. Many books are to be found on evangelism, but how little real training in evangelism. I believe the day will come when, turning away from the superficiality of much that goes by the name of evangelism, we shall see the necessity as we do not now of a seminary course to train those who shall be pastor-evangelists as well as those who are to be pastor-teachers.

In what I have said I have been trying to lift up some of the needs which I believe can only be met through the school of religion. If this point can be established, a place already exists for the seminary. And I believe the only adequate solution of the problem is that along which we are now working—that is, to provide graduate courses, adequate to give men the kind of training which will provide a ministry as well fitted for their tasks as any other professional men in our communities.

Financing Our Church Schools

FINANCING our Church schools is growing more and more difficult, so much so that the raising of large funds is often a matter of life and death with them. It is not our purpose here to explain this fact, but to recognize it as a fact. A successful college president these days must not only be a scholar and educator, but he must also be a "money-getter" and financial wizard.

In order to meet these urgent needs of our schools and to help lift this mired wheel of our educational work, the General Board of Education proposes to establish a Department of Promotion and Finance, which will, in a sense, be the successor to the Christian Education Movement. Further details of this department will be worked out and presented later.

At a meeting of the Educational Association of our Church held in Memphis, Tenn., February 7–10, 1927, a large part of one morning's session was given to the discussion of this question. Several methods of raising funds were presented by those who had had actual experience in the work. The substance of these methods is given in this article.

GENERAL CAMPAIGNS

General campaigns are not popular in our Church these days, but they are sometimes necessary in financing our schools. This necessity grows out of the increased cost of living, increased salaries, larger faculties, larger student bodies, larger building programs, and a general increase in overhead expenses. They should be employed only as a last resort to meet the urgent needs of an institution. It is better to pursue a quiet expansion program than resort to spasmodic high-pressure methods.

These general campaigns, however, have distinctive value, not only for the particular institution involved, but also for the general cause. They furnish the opportunity for constructive propaganda and scatter seeds of Christian education over a wide field, the harvest from which will be gathered through several decades. They provide opportunity for personal contacts which may not yield immediate results, but out of which with further interviews will later come large gifts and bequests.

Of course the immediate results ought to be a large amount of cash and good subscriptions to meet the pressing needs of the institution.

No general campaign should be put on in a loose or haphazard way. There should be thorough and careful organization under proper leadership and management. This means that a man of skill and experience in such work should be selected as general manager or director and a strong, active committee should be appointed to coöperate with him. There should be a general chairman, an outstanding local man in whom the people have confidence and who is thoroughly sold upon the importance of Church schools. There should be another chairman of big gifts with a select committee well acquainted with the community and the constituency and having influence in financial circles. It is very essential that there be a good publicity man who has experience in the work and knows how to use the daily press, the various civic clubs and organizations, leaflets, pamphlets, etc. These leaders and committees should be brought together from time to time during the campaign and be thoroughly impressed with the importance and reasonableness of the task.

It is of preëminent importance that a carefully selected list of prospects be secured, both of big givers and smaller contributors. Those who fall in the big gifts class should be turned over to that committee, studied carefully, and handled tactfully through persons best adapted to approach them. Information should be secured from authoritative sources of the probable amount that each prospect will be able to give and should be asked to give. These figures should be checked and rechecked carefully before the time for soliciting arrives, which should be a brief period of not more than a week or ten days, less if practicable. Subscriptions should be made payable monthly, quarterly, or semi-annually and not run more than two years. Long-time subscriptions are a snare and a delusion.

There should be a preliminary cultivation period of some three or four weeks during which time the organization referred to above and every other possible agency should be enlisted and cultivated diligently and enthusiastically in behalf of the cause. The taking of subscriptions during this cul-

tural period should be discouraged, if allowed at all. Many a man who will subscribe a small amount to begin with will subscribe a larger amount if given time for the idea to grow and the interest to increase. During the period of solicitation daily reports should be made at the noon or evening hour. In this way a growing interest in the success of the campaign will make its impact upon and arouse those who have been faint-hearted. High-pressure methods should be avoided. Every man who subscribes should be sold on the cause and be made to feel that it is a privilege to have a part in this work, even though it involves self-denial and sacrifice on his part.

The collection of these pledges running over about two years should be done in the most businesslike and careful way, just as a bank collects notes. A notice should be sent a week or ten days before a payment falls due. If a remittance is not made within a week or ten days after it falls due, a second notice, or, better still, a direct personal appeal should be made for payment. The collection of the whole amount will depend upon the payment of the subscriptions as they fall due. If allowed to accumulate they will discourage the subscriber and perhaps become impossible of collection.

Campaign Experts

Dr. Guy E. Snavely has had valuable experience in campaign work, both as president of Birmingham-Southern College and as director of the Southern Division of the American Red Cross during the World War. In 1919 he directed a successful campaign for $200,000 for Converse College, Spartanburg, S. C. Within six weeks the proposed amount was raised. This is all the more notable when it is remembered that Spartanburg had a population of 21,000, one-third of whom are negroes, and quite a large proportion of the rest are mill hands. In 1926 a joint campaign for Birmingham-Southern College and Howard College, Birmingham, Ala., was carried on with signal success, raising the proposed amount of $1,000,000, one-half of which was to go to each institution.

Dr. Snavely says of this campaign:

> The two college presidents arranged the preliminary organization and had considereable publicity. When it came time to set up the machinery,

of listing prospects, obtaining team captains and workers, organizing and stimulating them to do their best, it became quite evident that a campaign expert was absolutely necessary. Such services might have been dispensed with if either college president could have given up all of his other duties.

A member of a well-known firm of campaign experts was obtained for four or five weeks at what seemed a rather large salary. He handled all the office details, prepared the publicity, organized the workers, directed the small committee responsible for large gifts, arranged for the daily luncheons which lasted a little over a week, and numerous other details. The result was that the campaign was finished at a cost of less than one per cent of the amount pledged. This one per cent not only included the campaign expert's salary and living expenses, but also all expense of office supplies, daily luncheons, and paid publicity. Another pleasing thing about the campaign is that at the present time, which is less than a year from the conclusion of the drive, over thirty per cent of the amount pledged has been paid in although the payments extend over a period of four years.

In the light of his experience, Dr. Snavely further says: "I believe the campaign expert has his place in the raising of college funds. Caution should be taken as to the person selected. In some cases he is of more value than in others. For a campaign located in a large urban community, an experienced, well-balanced campaign expert is invaluable. But in a large territory such as the State or a group of States, his value may not be so real. Even in the latter case a certain type of expert is almost imperatively needed, but a high-pressure type of director would be too expensive and would hardly bring commensurate results."

Through the Alumni

Any method of financing an institution of learning will depend to a large extent upon the alumni and their coöperation, but some institutions have been specially successful in organizing their alumni and raising substantial amounts of money for carrying on the work. In our Church perhaps the most outstanding instance of such a method is found in Galloway Woman's College, Searcy, Ark., of which Dr. J. M. Williams is president. During the past five years his alumnæ and ex-students have added more than $200,000 to the assets of their *Alma Mater*. This is a noteworthy achievement and is a con-

crete instance of what ex-students may do in meeting the present-day needs of their *Alma Mater*. Dr. Williams, the president, has given an interesting and complete report of how his former students accomplished this task. We have not sufficient space to give his entire report, but the substance of it follows largely in his own language:

> I gathered together a small group of influential women belonging to the Alumnæ Association and laid before them anew the ideals of our college, standing as it does fairly and squarely for the making of the better American home and all that enters into the complexities of this home situation to-day. I suggested that the whole association unite in this task. This same proposition was submitted later to the annual alumnæ meeting where it was decided to go to work at the definite task of building a Science Hall, dedicating it to the making of greater and better homes. The undertaking was great but so was the enthusiasm and in three years' time Science Hall was built and paid for at a cost of $125,000. On the day of the dedication of this building the Federated Clubs of Galloway Women, flushed with enthusiasm over this achievement, undertook to raise within two years $100,000 for endowment and to pay the interest on the full amount until it was secured so that the income might become available at once.

An important feature during this work was the annual May Day Festival, to which as many ex-students and their friends as possible were invited. The college kept open house, served lunches in the shape of an old-fashioned Southern barbecue. As many as a thousand people were present, and all went home feeling that they had had not only a good time, but an abiding interest in the institution and its work.

After the Association decided to undertake the building of Science Hall the president appointed an Executive Committee composed of representative women in the State, women who would not only lend their names, but give of their time and influence to this cause. The appointment of this Executive Committee was official and it was given State-wide publicity. A field secretary was chosen to lead the movement and to organize the ex-students into local clubs and get them definitely committed to the task undertaken. In all forty-two clubs of Galloway women were organized and about four-fifths of this number worked diligently at the task of soliciting and gathering funds. The clubs held monthly meetings, for which good

programs were provided by headquarters. This kept the entire college group informed as to plans and progress. About eight hundred women were enrolled and helped carry the project to a successful conclusion.

The Alumnæ Association of Galloway Women's Clubs is the biggest asset the institution has ever had. They have done an excellent piece of work for women and have just begun to realize what they are capable of. What is true of Galloway is true of every institution in our Church, and the management is very short-sighted and unappreciative of the latent forces in their former students if they do not organize them and mobilize them in behalf of the great cause of Christian education to which the institution is dedicated.

The Life Insurance Plan

The life insurance plan of subscription, while comparatively new, has been used with signal success by a number of Churches, colleges, and other bodies. It combines financial aid to the institution with the usual benefits of life insurance to the subscriber and thus strengthens the appeal.

A bank and trust company is engaged to act as trustees, to whom the subscriber pays his subscription in ten quarterly payments. Upon receipt of the first payment a forty-year endowment policy in a standard insurance company on the life of the subscriber for the full amount of his subscription is taken out, and a certificate is issued to him evidencing this fact. As he makes his payments the trustee turns over to the college one-half of the amount paid, retains the other half and invests it in notes or bonds, secured by first mortgage on real estate, using the income to pay the premiums on the insurance policy.

When the subscriber completes his payments, according to contract, the trustee will pay him, if he lives to the termination of the forty-year endowment period, the full amount of his subscription; or in the event of his death, all payments having been made when and as they became due, the trustee will pay to his estate the total amount paid in. Likewise, at the termination of the policy, either by maturity or death, the trustee will pay to the college the amount of the trust fund in hand.

By this plan not only does the college receive the amount

of the subscription, but also the subscriber or his estate will get back the amount of his gift. In other words, he actually creates for his family an estate to the amount paid on his subscription and at the same time helps the college to meet its needs.

Policies of $500 to $2,500 on persons below the age of fifty are issued without physical examination. Beyond $2,500 and this age limit the usual physical examination required by the insurance company is necessary.

The trustee receives five per cent of the income which he collects from said trust fund and no other compensation whatever, it being especially agreed that he shall receive no commission, either on the principal of said trust fund, or on the proceeds of the insurance policy, or for negotiating the mortgage bonds.

Endowment Bonds

During the million-dollar campaign for Southern College, Lakeland, Fla., in 1926, an endowment bond was used through which they secured about $750,000 of the $1,200,000 pledged. This bond is really an estate note, not due until death, but payable at any time and bearing interest payable semiannually at the usual rate. Thereby the college begins to realize at once an income to carry on its work.

In the Southern College Campaign $450,000 of the funds secured were pledged in these estate bonds of $5,000 or more, from which it is obvious that it is much easier to get large contributions in this way than by cash or a straight note. After the notes were signed contributors were advised and even urged to insure their notes in favor of the college, which suggestion was adopted by many. The names of those who had not insured their subscriptions were turned over to a reputable life insurance agency for interview and insurance if possible. It is further provided in these estate notes that any part of the principal or all of it may be paid at any time with interest accrued and thus relieve the estate of any further obligation.

Something to Read

Youth Looks at the Church contains the addresses, questions, discussions, and findings of the National Interdenominational Student Conference held at Evanston, Ill., December 29, 1925, to January 1, 1926. At this conference there were assembled nine hundred students representing twenty Protestant denominations and coming from two hundred colleges and universities. These students were convened to discuss the Church, and they did it. The reader of this book will find much that is encouraging and inspiring, but some things which are neither encouraging nor inspiring. Whoever touches student life in any way should read this book. The Abingdon Press, New York.

Youth and the Mind of the Church gives the proceedings of the Methodist Young People's Convention held in Memphis, Tenn., December 31, 1925, to January 3, 1926. The great addresses, the reports, the findings of this selected body show the mind of the young people of Southern Methodism on such questions as war, race relations, industry, and law enforcement. The Methodist Publishing House, Nashville.

The Junior College Movement, by L. V. Koos, is a comprehensive consideration of a movement which seems destined to affect profoundly the organization of the American system of education. Although of recent development, there are now more than two hundred junior colleges in the United States, twenty-five of which belong to the Southern Methodist Church. If you want to learn of the different types, the geographical distribution, the purposes, and many other facts about the junior colleges, read the 400 pages of this book, written by a nationally recognized authority on the whole junior college movement. Ginn & Co.

Securing Christian Leaders for To-Morrow, by Samuel McCrea Cavert, General Secretary, Federal Council of Churches of Christ in America, is a new book on an old subject, the problem of recruiting for Christian life work. The book is not the product of the thinking and experience of the author alone; it is the result of more than a score of informal conferences extending over a period of two years by a group of persons who were restudying the whole question of Christian life service.

The title of the book and the headings of the six chapters—"The Christian View of Life-Work," "Beginning with the Child," "Continuing with the Youth," "Reaching the College Student," "The Right Person in the Right Place," and "Some Conclusions"—are indicative of the scope and purpose of the book. The book does not deal merely with the life work of the few who are to be ministers or missionaries, but treats of the much larger subject of Christian service in all vocations. All who are in any way directing the feet of youth could read the book with profit, and to young people who are looking ahead in life the volume should be an inspiration. The book contains a splendid bibliography. Doran & Co., New York.

Religious work in State schools, as it is now being done by the Methodist Episcopal Church, South, is exhibited in the "State Schools Number" of the CHRISTIAN EDUCATION MAGAZINE. The beginning and growth of this phase of the Church's educational work and a résumé of the Wesley Foundations in the South are given in this attractive pamphlet of forty pages. Copies may be had free upon application to Board of Education, 810 Broadway, Nashville, Tenn.